23

A MESSENGER SENT

To remove some mistakes;

OR

A DESIROUS

INSTRUMENT

For the promoting of TRUTH, UNITY, PEACE and LOVE in the CHURCH of CHRIST.

By way of Answer to a Book, untruly and improperly intitled, A vindication of that righteous principle of the Doctrine of Christ called laying on of hands upon Baptized believers.

By THOMAS MORRIS, *a servant of Jesus Christ.*

Also *Robert Everards* three Questions propounded to *Benjamin Morley* about his practice of laying on of hands, with his Answer, and *R. E.* Reply.

Study to shew thy self approved unto God; a workman that need not to be ashamed, rightly dividing the word of truth 2 Tim. 2.15.

To the Law, and to the testimony: if they speak not according to this rule, it is because there is no light in them, Isa. 8. 20.

LONDON, may 19

Printed for R. E. and are to be Sold by *Richard Moon*, at the seven Stars neer the North Door of *Pauls* Church. 1655.

To all that love the Lord Jesus Christ in sincerity.

DEar Brother, and Brethren, I, taking notice of the design of Anti-Christ, whose trouble it is to see the Church of Christ increase, and his honour flourish, it being the decay of his worldly honour and wicked Government, and so he hath as from the very root of envy against the honour of Jesus Christ, and the good of his Church, his, *viz.* Anti-Christs honour, and interest being concerned in his design, which moves him to indeavour the ruin of Christs honour, and of his people in that, he hath in these last days indeavoured to confound Christs Church, and the way his people walk in, by using Instruments to perswade them to shift obedience to Gods Ordinances, especially in point of Baptism, and breaking of Bread, pretending as if he hath brought in a new dispensation by way of Revelation and immediate inspiration, consisting of the power of Godliness without the form; sometimes appearing like an Angel of light in point of opinion, and sometimes like a civil honest man for matter of conversation, thinking the Church of Christ could not have espied his painted blasphemy in point of opinion, nor his dissembling hypocrisie in using civil honesty as a cloak for his Knavery;

so that under pretence of bringing men over to serve Christ in a higher dispensation, as he calls it, he might bring them to serve himself in a blasphemous way, giving God the lye, in saying he hath not commanded the Saints now to be Baptized in water, nor to hold visible Communion in the Supper, or breaking of Bread; and thus he indeavours to divide the Church of Christ by this means: but when he could not prevail utterly to confound the Church this way, Christ having some stout Souldiers, who as instruments under God did withstand him; he now attempts utterly to ruin the Church of Christ another way; for finding many in the Church, whom he cannot by his former design deceive, they were so zealous for obedience to Gods Ordinances, he now lays his bait where he thinks it is most likely to catch, *viz.* in actions relating to Ordinances, and so with something like truth, which is not truth, but an error so neatly dressed with truths habit, that few are able to look through truths habit, so as to see the ugly shape of errour that barks under it: he strikes at the very being of the Church; and therefore seeing Gods honour and the Churches Peace and well being is so much concerned in it, I desire all my dear Brethren and Friends, as they with me tender Gods honour and the Churches well being, Impartially to read and deliberately to consider this following Treatise, the which if you do, though Anti-Christ hath prevailed with some, who have a great influence upon the Churches to be Instrumental for the promoting of his defence, though I verily believe they know it not, but as some zealous Presbyters do, when they sprinkle Infants think they do God good service, you shall see this error stript of truths habit, and laid open in its own colours; and whereas Brother *Morly* in his Epistle to the Reader seems

to

to be the more confident in his way, because the Bishops kept the name of Gods Ordinances, of which, saith he, laying on of hands was one; but I must tell him and you, that for my part I dare not receive neither the name nor nature of Baptism, nor laying on of hands, as from what the Bishops said or did, no further then they said and did according to the rule of Scripture; and so if your practice had been such a one, as had been taught by way of Doctrine, and injoyned by way of Command from Scripture, it had been well; but your practise of laying on of hands being such a one as is neither taught by way of Doctrine, nor injoyned by way of Command, is of the more sad and dangerous consequence, as sad experience hath proved; so hoping you will take the Counsel of the Spirit of God by the Apostle; 2 *Cor.* 13. *viz.* *To examin your selves whether you be right in the Faith or not*, I shall refer you to the following discourse for further satisfaction, and rest and remain,

Your Fellow Servant in the Faith and Fellowship of the Gospel,

THOMAS MORRIS.

To

TO THE READER.

READER,

THough upon the reading of this following Treatise, thou mayst discover two friends contending one against another, yet take heed that thou doest not stumble and fall; for though an unhappy difference is now fallen out in the Church of Christ, yet it is no new thing, for in the Apostles time Acts 17.2.7.16. *there was great contention amongst the Brethren, whether or no Circumcision was of necessity to salvation; therefore think it not strange that Brethren should differ in some things; for if thou dost stumble, thou mayst fall and perish, when the parties differing may be reconciled and live for ever; but if it should so unhappily fall out, that this one thing should cause us to break our visible Communion, yet know, that I hope we have all of us better learned Christ, than to turn back again to the beggarly rudiments of the National Church of England; so hoping thou wilt be wise for Gods glory and thine own good, I shall leave thee to him, who is not willing that any should perish, but that all should come to repentance,* 2 Pet.3.9. *and would have all men saved* 1 Tim.2.4.

And shall still remain a well wisher to thy Soul.

THOMAS MORRIS.

AN

AN ANSWER TO Mr. MORLEYES First Chapter.

By THOMAS MORRIS.

Thomas. THE difference between you and I, as in relation to those two sorts of laying on of hands, you treated on in your first Chapter, *viz.* about Officers and Sick, is so little, that I shall at present say nothing to them, onely methinks you are overseen in the beginning of this Chapter, in saying you would treat of those layings on of hands, which you find in Scripture, and not meddle with any other: and yet there in your naming of them you have left out two, *viz.* that of the Saints patient suffering persecution from the hands of wicked men, *Luke* 21. 12. and secondly, that laying on of hands, subjected too in order to the receiving of the gift of the holy Ghost, *Acts*, 8: and also because you name one which the Scripture speaks not of in that way which you preach and practice it; and so much as to your first Chapter. In answer to your second Chapter.

The first thing I take notice of in your second Chapter, (wherein is onely indeavoured the maintaining of such a

laying on of hands, as you preach and practice]. Been is things you say, *for as much as all the doubts lies, concerning baptised Believers, subjecting themselves to a laying on of hands, as an Ordinance of Christ, which they ought now to be found in the practice of*; and as your speaking to this particular, you say you desire to use plainness of speech; because as you say, you are assured that the Apostle speaks truth, 1 *Cor.* 14. 19. when he saith he had rather speak five words to the understanding, then ten thousand in an unknown tongue. Well, you lay down this which you call a plain position, viz. that Baptized Believers, ought to have hands laid on them as Baptized Believers. *Thom.* First I strange you should pretend to use so much plainness, and yet lay down so dark a Position: for had I not heard you declare your self [illegible] I could hardly have understood from [illegible] whether you do affirm it to be the duty of all [illegible] Believers, or not, nor what you had meant by the [illegible] Believers; but having heard you say that [illegible] not to be the duty of all baptized Believers, [illegible] in it, and seeing you have for- [illegible] to be the duty of all baptized Believers, [illegible] you should now confine it to some, unless it be [illegible] prove the contrary all; but you had as [illegible] as you said at first: for when (accor- [illegible]) I grant it a duty for some believers, [illegible] or all, for if you could but prove it a [illegible] First, to be put [illegible] to perfection: secondly to [illegible] order [illegible] love to

but I must tell you, that faith is not that Root from whence duty springs or receives its being; for if it were so, that duty received its being from faith, then whatsoever God commands if we do not believe it, it is not duty, and so no blame for, nor danger in neglect; and on the other hand if we believe Infant Baptisme, or any thing else, it would become duty, if duty received its being from believing; but duty springs from another root, and receives its being from other cause, *viz.* from command; for as command receives its being from God, *John* 12. 49, 50. so duty receives its beginning from command, *Eccles.* 12. 13. *Fear God and keep his Commandements, for this is the whole duty of man*, and performance of duty receives its being from the creature, enabled thereunto by the Creator, as appears, *Isa.* 5. 2. the doing of our duty in things of believing, doth not make another thing duty; onely Faith proceeding, renders the following action seasonably done; so by this time I hope you see your mistake, in saying it is not their duty, except they have faith in it, and how *little* it will avail you for the proof of your practice. Now to the proof you bring to prove your dark Position. *Ben.* You say you will give us clear Scripture for the confirmation thereof, you will give us evident reasons; and substantial pure Scripture consequences; in the first place you bid us cast our eyes upon that you call a full Text, *Acts* 8. from the 17. where we shall see *Philip* Preaching the things concerning the Kingdome of God, and the name of Jesus, and how they that believed were baptized both men and women; and how if we please to read on, we shall find that the principal motives, which did induce the brethren for to send *Peter* and *John* to Samaria for to lay hands on them, were first, because they were Believers; and secondly, because they were baptized Believers; and that these were the principal motives, you say doth plainly appear from the 24. verse. Then mark now you

ſay carries the very life & ſtrength of the former poſitions as much as if the holy Ghoſt ſhould ſay, Now is a time to ſend ſome faithfull brethren to *Samaria*, for now they are Believers, now they are baptized, now it is requiſite they ſhould ſubject to laying on of hands; and indeed the very next thing which was done on their parts was, ſubjection to this truth; we do not find any thing in that interval but prayer, and that was on *Peter* and *Johns* part, and not on theirs.

Tho. Anſwer, that the *Samaritans* were baptized Believers, it is a truth, and that the conſideration of their having received the word of God, did move the brethren to ſend *Peter* and *John* to them, it is true; but that to lay hands on them, was the ſpeciall thing they aimed at, cannot be proved, but rather that which they did in ſpecial aim at, was that they might inſtrumentally poſſeſſe the Samaritans of the gift of the holy Ghoſt, for underſtanding that he was not fallen upon any of them: the firſt thing they did, they praied for them that they might receive the holy Ghoſt, and when they had laid their hands on them, they did receive the holy Ghoſt. From whence it appears, that the holy Ghoſt was the ſpeciall mercy they deſired to poſſeſs them with, and prayer and laying on of hands were but the inſtrumental means they uſed for the attaining of it; and as for the tearm *now*, it can put neither life nor ſtrength to your poſition, becauſe it is no command, the tearm *now* onely notes out the time of their hearing the news, which was the ſeaſon in the which they ſent *Peter* & *John*, as appears from theſe tearms: *now when they heard they ſent*: but that the term, now, notes or lays out any injunction upon the Samaritans to come under laying on of hands, in any ſence it is as far from proving, as it is from proving Infants Baptiſm, which is far enough, and therefore you were too forward to call it truth, before you had brought better grounds to prove it.

Ben.

Ben. Secondly, say you to the next part of the *Position* that it is to be administred and subjected to next in order unto Baptisme, is very plaine; it was when they had believed *Philip's* preaching the things concerning the Kingdome of God, and the name of Jesus, they were baptized, both men and women; from whence I argue my first Argument: If they had not imposition of hands as Church Officers, nor as sick parties, then they had it as Baptized Believers, but the former is true, therefore the latter.

Tho. Answer. In these words, you say you will prove the next part of your *Position*, *viz.* that it is to be administred and subjected next in order unto Baptisme; and yet no part of your *Position* speaks any such thing: but whether it was done next in order unto Baptisme, or not, it will neither make for you, nor against me, seeing we differ not much about that: and though you say it's being done next to Baptisme, leads you to this Argument: yet your Argument doth not say one word that they had it next to Baptisme: but sayes they had it as Baptized Believers: but for answer to that more anon: and whereas you render some Reasons, why they had it not, as Church Officers, nor as sick parties, in *Acts* 8: I grant you they had it not.

Ben. The next Scripture which you say, will plainly prove your *Position*, is in *Acts* 19.12,5.6. that say you which may be gathered from this Text, is, First, that those people were Believers. Secondly, that they were Baptized Believers. Thirdly, that they had laying on of hands after Baptisme, which say you leads you to this second Argument: Those who have laying on of hands next in order unto Baptisme, they have laying on of hands as Baptized Believers: but those had laying on of hands next in order to Baptisme: therefore they had laying on of hands as baptized Believers, the latter part of the *Major Proposition* may seem somewhat doubtfull: namely, although they had

laying on of hands next in order unto *Baptisme*: yet some may question whether they had it imposed as baptized *Believers*: to which I doe argue further---3. Argument, If they had not laying on of hands, as unbaptized persons, then they had laying on of hands as baptized persons: but then they had not laying on of hands as unbaptized persons, for the Text saith, *they believed and were baptized*, and then they had hands laid on them: so that the Conclusion followes, that they had laying on of hands as baptized persons.

Tho. Answer in speaking to this your third Argument, I shall also answer to your two Former: for you conceiving that a doubt might arise from a latter part of the major *Proposition* in your 2. Argument: to remove that doubt, you did lay downe this third Argument, in the which you tell us what you mean by termes, as baptized *Believers*, in your two former Arguments, as also in your *Position*: that is as much as to say, those who when they have hands laid on them are not unbaptized, but baptized: Receive it as baptised *Believers*, which must needs be true: for unbaptised persons cannot have hands laid on them as baptised persons: yet this avails you nothing; for those baptised *Believers* who suffer Persecution from the hands of wicked men, have it as baptised *Believers*, because they are such; and so those in *Acts* 8. who received laying on of hands in order to their receiving the Holy Ghost, through which as an instrumentall means the Holy Ghost was given, received it as baptized *Believers*.

Ben. And now to the last Clause in the *Position*, That baptized *Believers* are to subject to the administration of it as baptized *Believers* this is very clear: as in both these Scriptures is made manifest. The *Samaritans* did not resist *Peter* and *Iohn*, nor those certaine Disciples at *Ephesus*, *Paul*; which is a very clear demonstration, that they were convinced

vinced of the necessity of it: Had it not been a truth, but then to yeeld subjection to, I am perswaded they would have advised the Apostles to have desisted from that work, and that because they well knew, that whatsoever was not of Faith, was sin.

Tho. Answer, that they were to subject to the Administration of it, as baptised Believers, it's granted: because baptised Believers: if they subject at all, can doe no other but subject as baptised Believers, which agrees with the sense of your third Argument: yet this makes nothing for it upon that account you practise it: And whereas in effect, you say they being convinced of the necessity of it, moved them to subject; I think they were as much convinced of the necessity of it as the Apostles were, when Christ washed their feet, who knew not what he intended till after he had done it, as appears, *Iohn* 13.*v*.5. compared with *verse* 12,13,14,15. And although Master *Fisher* saith, the *Believers*, *Acts* 8. were very Idiots if they subjected to that they knew no command for; he might as well have said, the Disciples of Christ were very Idiots, because they let their Master wash their feet, before they knew what he intended, as is clear from *Iohn* 13.5. 12,13,14,15. and indeed I thinke that gesture of laying on of hands in *Acts* 8. was used only as Liberty, and not as Duty, for these two Reasons: First, because there is nothing revealed, that there was any command for that gesture. Secondly, because if it had been duty, it must be alwayes used as an instrument for the receiving the Holy Ghost; or else when the Holy Ghost was given, and no hands laid on before, duty must needs be neglected; but we read in the *Acts*, of five times the Holy Ghost was given; and yet but two times hands laid on; it was given in *Acts* 20. the 4,8, the 10. and the 19. and onely in the 8. and 19. hands laid on; which makes it appear, it was used as a Liberty, and not as Duty, and so

also

also to us, onely command will open a door for duty; and such examples as we can, and it is convenient we should imitate, will open a door for Liberty. But some will object and say, examples doe bind, because the Apostle saith, *so walke as you have us for an example.* Answer, if you looke upon the Fore-part of these words, you shall see a command in these two termes; *so walke*, the following words being doctrinall: but I believe every rationall man will grant that these words must be taken restrictively only to follow them in such things as we can, and it is convenient we should imitate them; for if we should take it generally, *viz.* to follow them in all things they have left examples, then we must cast out Devils, heale the sick, cleanse the Lepers, circumcise, with many other things; which either we cannot, or else it is not convenient we should follow them in: But then say you,

Ben. Well my friends, was it then a truth, and was it never repealed. I mean laying on of hands upon baptized Believers, we then reason further.

4th *Argument*, That which was once in being a truth, and never yet repealed, remains to this day in truth, in being; but laying on of hands upon baptized Believers, was once a truth in being, and never yet repealed, therefore: that it is not repealed, I thus prove.

5th *Argument*, That which was once in force, the Scripture making no mention of its repeal, that is not repealed; but the practise was once in force, and the Scripture makes no mention of its repeal. *Ergo*,

Tho. Answer, according to the sense of your third *Argument*, I grant you, it was a truth in being, *viz.* that those which are not unbaptized when hands are laid on them: but baptized, have it as baptized ones, and not as unbaptized ones, though the end may be Instrumental to be possessed of the Holy Ghost, as *Acts* the 8. or to be insta ted into office, as *Acts* the 6.

Ben.

the parts of your Position, is in *Heb.6.1, 2.* From whence you infer, that those baptized Believers of the *Hebr.* had once subjected to laying on of hands, which you say appears from the termes, Leave, and not laying again; the Apostle you say, doth allude to the builder of a house, who having laid his Foundation, is to build higher till he have perfected his work; and that the Apostle would have the Believer, who hath begun to doe his duty to God, to goe on to perfect it; you tell us further, that in *Heb. 6.12.* a laying on of hands is spoken of, and give us three Reasons, why it was not in the case of Church Officers, nor of the sick; and you say not of Persecution, and then you conclude, That because it is not meant of the three former accounts, though you shew no grounds against that of Persecution, then it must needs be upon that other, *viz.* as baptized Believers, and how that this Scripture, *Heb.6.1,2.* is a stronger piece of armour, than your Antagonists doe imagine, for the bearing of the blame of mens imaginations, and to keep the body of your discourse from being wounded.

Tho. Answer, that these *Hebrewes* were baptized Believers, and that they had subjected to laying on of hands, according to the sense of your three Arguments, though not according to the manner of your practise, and that the Apostle doth allude to the builder of a house, and that the Believer that hath begun ought to goe forward to perfect his duty to God, all these I grant according to the sense of your three Arguments, and that the laying on of hands spoken of *Heb.6.1,2.* is not meant of Church Officers, nor of the sick, I grant, but that it is not mea t to suffer Persecution I doe not grant; but I shall say more to that when I come to answer to the things we differ about in your last Chapter; and then I shall see whether your strong piece of armour will keep the body of your discourse from being wounded or not.

 Ben.

Ben. The next thing you allege for the proof of your Position is your Consequences: that the Church of the Jews and the Church of the Romans, had subjected to laying on of hands; for the Church of the Jews, your consequence is driven from *Acts* 2. 42. From these tearmes, They continued in the Apostles doctrine, which tearm Doctrine, you compare with that in *Hebr.* 6. 1. and argue thus. That if they continue in the Apostles doctrine, then they were in the Apostles doctrine: but (say you) the former is true: therefore the latter will follow. Secondly, say you, if they were in subjection to the Apostles doctrine, and laying on of hands was a part of the Apostles doctrine, then they were in subjection to that: but they were in subjection to the Apostles doctrine, and laying on hands was a part of the Apostles doctrine. *Ergo.* But say you, this Conclusion some will deny, because we find breaking of bread, and fellowship mentioned all in one verse *Act.* 2. which you confess were doctrins of Christ, preached and practised in those times, and yet you say, they were never part of that you call the Beginning doctrin, *Hebr.* 6. 1, 2. And as for the Church of the Romans you conclude, they were under laying on of hands, because in *Romans* 6. the Apostle tells them how they had obeyed from the heart the form of doctrin, which you apply to *Hebr.* 6. 1. and tell us, that these six principles are the sum of all the doctrines of the Gospell: for (say you) all these several duties commanded in the Gospel, may be reduced to some of those principles; as you say, you could shew if time would permit, and so you conclude to say no more for the proof of that position.

Tho. Answer, that the tearm Doctrine, in the second of *Acts*, is the same with that in *Hebr.* 6. 1. the grounds you alleage, do not prove; and as for the *Minor* part of your two Arguments, *viz.* That *Peter* in *Acts* 2. spake one word

about

about laying on of hands, it is denied, and you brought nothing but your own words to prove it: and in your Answer to the objection against your Conclusion, you confess that breaking of Bread, and Fellowship, were doctrines of Christ, preached and practised in those times; and yet you say, they were never part of that you call, the Beginning doctrin, *Hebr. 6.* 1, 2. And yet in your next page, you tell us, that those six principles are the sum of all the doctrins of the Gospell, and that all those several duties commanded in the Gospell, may be reduced to some of those principles; but how in one page you can shut out breaking of Bread, and Fellowship, from being any part of that you call the Beginning doctrine, *Hebr. 6.* and yet in your next page, join them all together, I know not; but at the least you either forget your self, or els your Judgment altered as you were writing; but seeing these last grounds alleged by you are but consequences, the life of which (if they have any in them) must be fetched from *Hebr. 6.* 1, 2. And because all you have said in this Chapter; according to the sense of your third Argument, serves but to prove, that those that have not laying on of hands as unbaptized persons, have it as baptized persons, which may be true in the case of sufferings, or when hands are laid on, in order to the Receiving of the Holy Ghost: for because in these two Cases of subjection to laying on of hands, the parties subjecting, do it not as unbaptized, therefore they do it as Baptized; so though all you have hitherto spoken is hardly worth answering, yet I thought good to speak a little to it; that your self and others might see the weakness & unsoundness of it, and so much by way of answer to what is past, *viz.* Your 1. and 2. Chapter, And as for your third Chapter wherein you speak of the Administrator: if ever you can prove your practice it self to be warranted from command, our difference about the Administrator

ſtrator will be eaſily ended, till which time, I ſhall ſay no more to your third Chapter. In your fourth Chapter, you lay down theſe four particulars to be the ends wherefore laying on of hands is to be adminiſtred upon Baptized believers.

Ben. Firſt, that they may be put into a further capacitie, to go on to perfection; Secondly, that they may compleat their ſubjection, as in relation unto the principles of the foundation; And thirdly, that they may compleat the order of their ſubjection; And fourthly, that they may thereby demonſtrate their love to Jeſus Chriſt.

Tho. As to your firſt end you lay down, if your kinde of laying on of hands could be proved by command, as it never hath been yet proved, yet this your end is denied, *viz.* That laying on of hands doth put any man into a further capacitie to go on to perfection, for theſe Reaſons: becauſe the Text you bring to prove it, *Hebr.* 6. 1, 2. doth not ſpeak, nor hold forth any ſuch ſenſe: as I deſire the Reader will well conſider of; but I ſhall ſay more in order to the explaning of this Text, *Hebr.* 6. in my anſwer to your laſt chapter. A ſecond Reaſon why laying on of hands doth not put believers into a further capacitie to go on to perfection, is, becauſe not actions, but the indowments of nature, together with the teachings, and commanding part of the Scriptures, do fully capaciat men, not only to begin, but alſo to go on to ſuch perfection, as God requires of any of the ſons of men, as appears, *Matth.* 25. 14, 15, 16, 17, 18. where it appears the noble man, namely Chriſt, called his ſervants, and delivered unto them his goods, and as in *Luk* 19. *ver.* 13. ſaid unto them, *Occupy till I come*; to one he gave five tallents, to another two, to another one, to every one according to his ſeveral abilities, or as every one was capable to improve; the ſecond and the firſt, to their capabilitie did improve their talents; but the third,

though

though he was as able to improve one, as the other were to improve five or two, yet did not one action well-pleasing to his Master; From whence, it is clear, that actions do not capaciate men for work, because that this man was in a capacity, and yet had done nothing well-pleasing to his Master; from all which its clear, that the indowments of nature, together with the teachings of God, do fully capaciate men, both to begin, and also to finish their duties; and as for the other three ends, if the means you use in order to the attaining of them, were commanded by God, *viz.* Laying on of hands, so as you practise it, I should not deny them: but seeing laying on of hands, so as you practise it, was never commanded by God, you do no more compleat your subjection, nor the order of it, nor demonstrate love to Jesus Christ, than they do who sprinkle Infants: for they think, they do God as good service, in sprinkling Infants, as you do by laying on of your hands upon your account, that is, without respect had to healing, or receiving that great gift of the Spirit, or ordaining to office: so that seeing your kinde of laying on of hands is no where commanded by God, you do but confound your subjection and the order of it, and demonstrate want of love to Jesus Christ.

Ben. In the next place you tell us, that those who hold, that hands were laid on in *Acts* 8. for the receiving of the extraordinarie gifts of the Spirit, have nothing but supposition for their ground: and all the Reason you can shew against it, is First, because the tearm extraordinarie is not found in the Text, *Acts* 8. Secondly, because as you say, an ordinarie thing is as soon beheld as an extraordinarie. Thirdly, because as you say, *Simon Magus* was a carnall wicked man, and for ought you know might be as much mistaken in his seeing the Holy Ghost given through laying on of the Apostles hands, as he was in offering money

to buy the power. Fourthly, you endeavour to prove, that the Apostles had no such power, as to give the Holy Ghost, from *Acts* the 4. 9, 10. And fiftly, your endeavouring to distinguish between the, end of a thing, and the effects of a thing.

Tho. Answer, though the tearm extraordinarie be not in the Text, yet you know, it notes out unto us, some great thing, unusual, or not common to all; and though by way of answer to an objection which saith, the gift was extraordinarie, because *Simon Magus* saw it, you say, *Simons* seeing of it doth not prove it extraordinarie; because an ordinarie thing is as soon beheld as one extraordinarie; but I shall desire the Reader seriously to consider, whether ordinary reception, of the Spirit which are onely internal, and do not demonstrate themselves by such external operations, as those we call extraordinarie do; for the greater the gift is, the greater externall operations do appear; and so this great gift outwardly demonstrating it self, *Simon* saw it, for the common or ordinarie gifts of the Spirit, are like, if not the same, with that hidden *Manna*, and white stone, wherein is the new name written, which no man knowes but he that receives it, *Revel.* 2. 17. Therefore *Simon* could not see the ordinarie, but the extraordinarie gift of the Spirit. *Ergo*, it was an extraordinarie gift: and this gift, the Holy Ghost, *Acts* 8. will further appear to be extraordinarie, if we compare Scripture with Scripture: for when we read of the Holy Ghost being given, it notes out more than an ordinatie gift, for we read of five times in the *Acts*, that the Holy Ghost was given, and in three of them it is expressed how they spake with tongues, as in *Acts* 2. the 10. and the 19. and in the 57. page of your Book, you confess, that in the 4. of the *Acts* where the Holy Ghost was given, it was an extraordinarie gift, yet there is nothing expressed that they spake with tongues, or that

it was extraordinarie; and though in *Acts* 8. it is not expressed, that it was extraordinarie by speaking with tongues, yet comparing this gift, *Acts* the 8. with the other four places, where the Holy Ghost was given in an extraordinarie way, as in *Acts* 2. the 4. the 10. and the 19. And observing the same tearmes, by way of falling upon them, and those notable operations which *Simon* saw, and took notice of, which drew his desire to buy the power of giving the Holy Ghost, through laying on of hands, it will appear it was extraordinarie; and whereas you say, *Simon* was a carnal wicked man, and for ought you know might be as much mistaken in his seeing the Holy Ghost given through laying on of the Apostles hands, as he was in offering them money to buy the power; it appeares, that he was not mistaken in what he saw; because the Holy Ghost takes it for granted, in these words, Now when *Simon* saw, that through laying on of the Apostles hands, the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whom soever I lay hands, he may receive the Holy Ghost: as if he had said, that glorious and wonderfull power, which the Apostles had, as a gift from God, through laying on of hands, instrumentally to give the Holy Ghost, drew *Simons* desire to have it himself; And whereas you say *Peter* and *John* had no such power, as through laying on of hands to give the Holy Ghost, because *Peter* declared to the men of *Israel* *Acts* 4. *ver.* 10. that by the Name of Jesus did he that was cured stand whole before them, from whence you infer, that as *Peter* had not the gift of healing, so not the power of giving the Holy Ghost, yet *Acts* 4. and the 10. doth not prove, that *Peter* wanted power upon either acount: for if you look into *Acts* the 3. the 4, 5, 6. where *Peter* bad the lame man look on them; it is said, he gave heed to them, expecting to receive something of them, but *Peter* said unto him, silver

and

and gold have I none, but such as I have give I thee, *In the Name of Jesus Christ of Nazareth, stand up and walk*; from whence it is clear, though *Peter* had no such power of his own procuring, yet he had it by vertue of gift from God, as appeares from these words, Such as I have give I thee; and if you look into *Matth.* 10. *ver.* 1. you shall not only see how that the Apostles had such a power, but also how they came by it; for speaking of Christ, the Text saith, He called his Disciples, and gave them power over unclean spirits, to cast them out, and to heal all manner of sicknes, and all manner of diseases: from all which it is clear, that the twelve Apostles, of which *Peter* and *John* were two, had a power given them from God, to do miracles, and heal all manner of diseases; and again, if *Peter* and *John* had not received from God a power instrumentally to give the Holy Ghost, through laying on of hands, *Peter* should have reproved *Simon* for two faults; First, for thinking that they had such a power, as they had not; Secondly, for thinking that power which God gives freely, might have been purchased with money: but you may see *Acts* 8. *v.* 20, 22. when *Peter* comes to reprove *Simon*, he reproves him only for one single sin, committed by way of thought, saying unto him, Thy money perish with thee, because thou hast thought that the gift of God might be purchased with money, and *verse* 22. *Peter* saith to him, Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee: from whence it is cleer, that *Simon* did not sin, in thinking *Peter* and *John* had a power, as instruments, through laying on of hands to give the Holy Ghost; because *Peter* did not reprove him for two mistakes in the plural, but onely for one fault in the singular: in these words, Pray God, if perhaps the thought, not the thoughts, of thine heart may be forgiven thee: so that it is clear, the Apostles had a power instru-

mentally

mentally through laying on of hands, to give the Holy Ghost; And *Simon* was not mistaken in what he saw, nor in what he thought, as touching their power; but this one thing was his sin, *viz.* in thinking that that spiritual power which God then gave to those his servants *Peter* and *John*, might be purchased with corruptible silver or gold.

Ben: Again say you Antagonist, Suppose it should be granted by way of supposition, that these in receiving the Holy Ghost, did receive the extraordinary gifts of the Spirit, yet this is nothing to prove what they say, *viz.* That laying on of hands upon Baptized believers, was to this end, that they might receive the extraordinary gifts of the Spirit; and why? here is a great mistake in laying down this to be one end; for in this here is no difference put between the End of a thing, and the Effect of a thing: men commonly propose their end before hand, that is before they do their work, but the effect followes the work done: as for instance, the end wherefore the Husband-man plowes and sowes, is that he may have his ground fruitfull; the effect it may so fall out, it will be barren again: the end wherefore such a one builds a house is, that he may dwell in it; the effect perhaps may so fall out, that it may be blown down of winds, and so become useless. Again, I shall give you another instance: two Ministers of Christ, they go to such a place to preach, their end is to convert souls, the effect is, they are claped up in prison, and persecuted, as some have been: and so you conclude, the gift of the Holy Ghost was not the end, but the effect of their laying on of hands.

Tho. Answer, you say, suppose it were granted, that these in receiving the Holy Ghost, did receive the extraordinary gifts of the Spirit, yet it will not prove, that they laid on hands to that end, because as you say, we greatly mistake in not putting a difference between the end and the

 effect

effect of a thing: but I must tell you, I think that you have not dealt fairly: for at first you seem to us, as if you would distinguish between the end and effect of one and the same thing, and yet in your three instances the ends & effects you speak of, relate to several causes; For though it is true, the end wherfore the husbandman plowes and sowes, is that he may have his ground fruitfull; yet though barrenness fall out, it is no effect of his plowing and sowing; for the natural and proper effect of plowing and sowing, is to make the ground fruitfull, and barrenness is the effect of some cross cause, as either blasting, or overmuch drought, or some such like. And secondly, it is true, the end wherefore a man builds a house, is that he may dwell in it, but if the effect be blowing down, yet this effect ariseth not from the mans building of it, but from another cross cause, *viz.* great winds. And thirdly, if any of Christs Ministers go to any place to preach, it is true, their end is to convert souls, but if they be clapt up in prison, it is no effect of their preaching, though you seem to affirm it is, for preaching bears no such bitter fruit as imprisonment, but their imprisonment is the fruit or effect of a contrray cross cause, *viz.* the malicious proceedings of wicked men the Devills instruments: so that it is clear, you said, we were mistaken in not distinguishing between the end of a thing, and effect of a thing; it is clear, your self is mistaken; because the end and effect you speak of, belong not to one and the same thing, but receive their beings from direct contrary causes: now that which a man desires, or aimes at, or layes down as the end wherefore he useth meanes, is the same which through the meanes instrumentally is effected or brought to pass; again, the Husbandmans desire, or aim, or end, is through the use of meanes to enjoy a plentifull harvest; and if no cross cause prevent, the thing effected, or brought to pass, is a plentifull harvest: so that it is clear, the

end,

end, aim, or desire, and the thing effected, is one and the same in substance; and all you have said makes nothing against their opinion, who hold, that the great and large gift, the Holy Ghost, was the end wherefore *Peter* and *John* laid on their hands *Acts* 8. for in verse 15. it is said, they prayed for it, which argues, it was their own end and desire to have it, and so much by way of Answer to your fourth Chapter.

Ben. As to your fift Chapter, the substance of what you say here, is included in your former grounds, and is also answered in my foregoing matter, and therefore for brevities sake, I shall take notice onely of such things as I have not already answered: and in the first place, though you confess in your Book, page the 51. that in former times the Holy Ghost did attend the practice of laying on of hands, and in page the 53. do grant, that those twelve men *Acts* the 19. did receive the extraordinary gifts of the Spirit; and yet you deny, that the extraordinary gifts of the Spirit are essential to it, from *Hebr.* 6. 1, 2. and therefore you must tell your Antagonist, that laying on of hands will stand as firm and unmoveable, in these our dayes, without any such extraordinary appearances of the Spirit, as formerly, for these Reasons; first, because the extraordinary gifts of the Spirit were to confirm the doctrine of the Gospel, and it being confirmed, there needs no such extraordinary gifts to that end, and so you conclude, they confirmed laying on of hands, as well as the rest of Christs doctrine, putting no difference between actions and doctrine; a second reason why you conclude, that miracles, and the extraordinary gifts of the Spirit, are not essential to laying on of hands, is, because these extraordinary appearances of God, are not essential to any other Ordinances of God, as you instance in Preaching and Praying, *Acts* 10. and *Acts* 4.

Tho. Answer, although you grant the extraordinary gifts of the Spirit did attend laying on of hands, *Acts* 19. yet you deny they were essential to it: because you say, *Hebr.* 6. 2. no extraordinary gift followed laying on of hands; but in this you have laid a ground for your own mistakes, by comparing that sort of subjection to laying on of hands, *Hebr.* 6. 2. to that sort in *Acts* 19. where they subjected in order to the receiving of the Holy Ghost, but in *Hebr.* 6. 2. I shall hereafter make it appear, that they subjected in order to the filling up the measure of the sufferings of Christ, therefore you must not think to make us believe, that the extraordinary gift of the Holy Ghost is not essential to that kind of laying on of hands, *Acts* 8. and the 19. because it is not essential to that contrary kind of subjection to laying on of hands, *Hebr.* 6. 2. neither because it is not essential to preaching, and some kind of prayer, for indeed preaching, and some kind of prayer were never appointed to be instrumental for giving the extraordinary gift, the Holy Ghost, but the proper effect of preaching, is to convey the ordinary gifts of the Spirit, as inlightning, and many other comfortable Receptions, so that though the extraordinary gift of the Holy Ghost be not essential to preaching, it never being appointed as the means through which this gift should be given, yet they may be and are essential to that kind of laying on of hands, through which they were given, and never failed, as *Acts* the 8. & *Acts* the 19. The Scripture speaking but of those two times that this sort of laying of hands was used; so that I wonder that you should say as you do, *viz.* That we may no more ty up the reception of the extraordinary gift, the Holy Ghost, to laying on of hands, then we may to preaching the Word; because, as you say, the extraordinary gift, the Holy Ghost, did attend preaching, as well as laying on hands; And this you say, though you may see *Acts* the 8. & the 10. this gift,

the

the Holy Ghost, was given through laying on of hands, but though we find *Acts* the 19. this gift was given when they were at preaching, yet never through preaching. And whereas you say, the extraordinary gift, the Holy Ghost, did confirm laying on of hands *Acts* the 8. as well as it did Preaching *Acts* the 10. I answer, it did confirm laying on of hands *Acts* the 8. so as to bespeak the lawfulness of the use of that means being used in order to the same end, *viz.* receiving the Holy Ghost: And so did miraculous healing confirm or bespeak the lawfull use of laying on of hands, to that end, *viz.* to heal.

But again, it is true, and you confess it in the *6.* page of your Book, that the non-being of the gift of healing in the Church doth bespeak the uselesness of laying on of hands to that end, *viz.* to heal.

And so on the other hand, I shall affirm, that the non-being of power in the Church instrumentally, through laying on of hands, to give the Holy Ghost, doth bespeak the uselesness of laying on of hands to that end: And so I conclude, that though God hath the same power now, as he had then, yet, if in his wisedom he sees it not convenient to will the giving of the same gifts now, as he did then, his power doth not accomplish it: for his power doth act suitable to his will; for, if in his will, he doth not determin a thing, then by his power he doth not effect it; and so he divides to every one severally as he will, 1 *Cor.* 12.11. And when in his wisdom he sees it convenient to give those glorious gifts into his Church, as he did formerly, he can again begin the dispensation of them without the use of outward instruments, as he did at the first to the Apostles, *Acts* 2. 1, 2, 3, 4.

And as to the things you call effects of your laying on of hands, *viz.* as you say, a most sweet and precious communion, and a delightfull fellowship in the Gospell; Se-

condly, more of the manifestation of Gods Spirit to their souls. Thirdly, to be further strengthened in Gods way; for your first effects, *viz.* A most sweet and precious communion, you instance in those *Acts* the 2. 41, 42, 46. in which place there is not one word mentioned, that ever they had hands laid on them, and therefore though they had a sweet Communion, yet it did not arise from laying on of hands; and as for these three particulars which you call effects, you might more properly have laid them down, as three more ends, which though they are propounded before hand yet for such, are the same with effects, and then, though you had not attained to them, yet at the least we should have thought you should have desired them; but now you have laid them down as effects, what ever you may say, I with many other can from sad experience testify, that in insteed of a sweet and reall Communion in the Church of Christ; your kinde of laying on of hands hath effected nothing but an unsavory outside Communion, and hath furnished our meetings with many vain janglings. And Secondly, insteed of more of the manifestations of Gods Spirit, I see nothing but unsound arguments effected by your kinde of laying on of hands. And thirdly, insteed of being further strengthened in Gods way, there are many can witness with me from sad experience, how that your kind of laying on of hands hath weakned the Church of Christ, and frustrated many proceedings which tended for the good of the Church of Christ, as in the relation to the choice and ordination of Officers; and also much hindred the increase of the Church: but how you will answer these things you know not. I confess you have cited many excellent Scriptures in these two last Chapters, if you had not wrong applied them; but having wrong applied them, they are of the more dangerous consequence: therefore let all that fear God, take heed; and so much as to your fift chapter.

In

In your last chapter, you say, that some do question whether this is any command of Jesus Christ, *viz.* laying on of hands upon Baptized Believers: but by the way I must tell you, that this is like many other of your rash and improper assertions, for laying on of hands upon Baptized Believers, is an action, not a command, for command receives its being from God, but actions receive their being from the creature, enabled thereunto by the Creatour: but I shall take your meaning, namely, that you mean that there is a command from Jesus Christ, which injoins Baptized Believers to suffer hands to be laid upon them; for proof of which you say, doctrines are equivalent to commands, and how *Robert Everat* at a dispute at *Tharpe*, did grant, that doctrine and command are tearms equivalent, and then you say, that in the second epistle of *John* verse the *6.* compared with the *9.* we shall find, that the same thing which is called command in the one place, is called doctrine of Christ in the other; but that is but your own words; but because I love plain dealing, suppose it should be granted, that doctrins are equivalent to commands, yet it will not follow, that their proper quality is one and the same; for the proper quality of doctrine is to teach, and the proper quality of command is to bind or oblige the creature to the doing the thing taught; yet their equivalency doth appear, in that they as branches spring both from one root, and like streams flow both from one fountain, and thirdly, the one hath as much authoritie to teach, as the other hath to command: yet as in relation to their proper signification or quality they are two distinct things, as I said before: But if it were so that doctrine and command could be proved to be both one in all respects, yet they that have neither doctrine nor command for their practice, are never the neerer, as you have not.

But because your practice, *viz.* laying on of hands upon

Baptized

Baptized Believers, as a distinct thing, for which as you say, Christ hath given order by it self, without respect had to the attaining that great gift, the Holy Ghost, which we call extraordinary, or without respect had to instating into office, or healing infirmities, or to the suffering persecution, I say, because this your practice will appear to be either a truth or an error, from the right understanding of that Text, *Hebr. 6. 1, 2.* Therefore I shall desire to take that counsell which *Paul* gave to *Timothy*, 2 *Tim.* 2. 15: Namely, rightly to divide the Word of Truth: and now, first, I shall endeavour to shew the weakness and unsoundness of those things you conclude, or lay down from *Hebr. 6. 1, 2.* and then declare what I understand from it; only this, I think we agree in, *viz.* That the tearm Principles in this place signifies only beginning things, and not at all chief things: because then this absurdity would follow, *viz.* That then the *Hebrews* must leave the chief things, and go on to practise those of less concernment; and as for the tearm foundation which doth as it were open the sense of the former tearm Principles, it also notes out only the beginning of things; and now what you say from the Text, and so now I shall take notice of your laying down Laying on of hands, *Hebr. 6. 2.* to be a part of the foundation of the Church: for you running a parallel between *Moses* and *Christ*, in the 80. page of your Book, you cite the 1 *Chro.* 28. 12. to prove that *David* had command from God for every thing done in the material house or Temple; where say you, Was there a command for the stones to be laid upon the foundation in the first house? and then say you, Is there not a command for lively stones to be laid upon the foundation in the latter house? which you desire may be well considered, and so I hope it shall. Answer, First, consider what you are here proving, a command: for it is laying on of hands, or subjection to laying on of

hands

hands ſpoken of in *Hebr. 6. 2.* which laying on, or ſubjection to laying on of hands, you do here cleerly note out unto us to be a part of that foundation, upon which the lively ſtones are to be laid now in this latter houſe; and for my further ſatisfaction of this, to be your opinion, I have not my ground only from what you ſay in print, but alſo upon a certain time at *Earlſhilton*, as you were a preaching to a great audience, about laying on of hands, you were ſhowing the weakneſs of that opinion of thoſe who held, that the laying on of hands *Hebr. 6. 2.* was meant of Officers, in denial of which you ſaid, that it could not be that; becauſe there cannot be officers in a City before the foundation of the City be laid: And when you had ended your ſpeech, I deſired you to tell me what you meant by the City, and what by the foundation; you told me, that by the City, you meant the Church; and by the foundation, you meant theſe ſix particulars which you called principles, to be the foundation of the City, which is the Church; the ſame doth *Mr. Fiſher* affirm in his long argument, and two or three times more in his book; but now I deſire you and all other whom it may concern, to conſider what you have made the foundation of the Church of, *viz.* of the creatures actions, works or duties; for repentance is the creatures action, work or duty, and ſo is faith *John 6. 29.* and ſo is Baptiſm, and ſo is ſubjection to laying on of hands; and alſo Faith, to the Reſurrection and eternal Judgment; Now theſe being all actions, works or duties, of the creature (being imperfect in the beſt of Saints) are too ſandy to make a foundation for the Church; But if it could have been proved (as it never can) that the actions of the creature are the foundations of the Church, yet you would render your ſelves confuſed builders, in bringing that which you call a part of the Churches foundation, and lay it upon the top of the houſe after it is built; for I have heard you

 grant

grant in your exercise at *Mansfield*, that Faith and Baptism do render a Church righly constituted, and if so, then that you call a part of the foundation is laid upon the house after it is built, and not onely so, but you lay it upon every single stone belonging to this house, if they will suffer it, but wise builders do not use to do so, therefore in this also, you render your selves confused builders: but when you see that the actions of the creature will prove too sandy a foundation for the Church of Christ to be built upon, then you say you mean Christ in his doctrine, or to speak plainly, that this doctrine it self is the foundation of the Church, as in page the 29. of your Book, line 16, 17.

But for answer to this, though it is true, the doctrines of Christ are usefull and very excellent in their places, and for those ends and uses God hath appointed them, yet they cannot be the foundation of the Church, for these reasons: First, because of the unsuitability of the matter, for the rest of the matter of the Church doth consist of lively stones, believing men, and women, *Pet.* 2. And what must the rest of the matter, *viz.* the foundation, be made of words that cannot be, because tis inconsistent with the rest of the matter of the house.

A second reason why doctrines cannot be the foundation of the Church, is, because of the shortness of their duration, in comparison of the duration of the Church, as will appear thus: for when men have done sinning, that doctrine which teacheth repentance shall cease; and when we injoy that by sense, which we have now but by Faith, the doctrine which teacheth us to believe, shall cease; and when we have wholly crucified the old man, and are perfectly risen to newness of life, that doctrine which teacheth Baptism shall cease; and when the Tyrant or oppressor is taken away, we shall have no use of suffrings from the hands of wicked men, shall cease; and when the Resurrection and

eternal Judgment are past, these doctrins which reflect in relation to them shall cease; now if these doctrins should be the foundation of the Church, when the Church comes in its most triumphant state, *viz.* after the Resurrection, it will have lost its foundation; *Ergo*, not for that use.

Thirdly, doctrins cannot be the foundation of the Church, because God hath appointed them for another use, *viz.* to fit the matter for the building; Secondly, for to inform the builder, how to lay the fitted matter into the building; And thirdly, how to order it well, when it is built; and therefore, it is compared to a Hammer, and to an Axe, and to a Line: so that it cannot be the foundation, but rather the Instrument wherewithall the builder fits his matter for the building, as Christ told his disciples, *John* the 15. 3. saith he, *You are clean through the Word which I have spoken to you*, where you see the Word fits the matter for the house, by cleansing of it; and in the 2 *Tim.* 3. 17. It is said, that the Scripture serves to perfect the man of God, and throughly to furnish him to every good work; and so presents the matter, *viz.* The lively stones, fit for their masters use: now the doctrine being the chief instrument which fits the matter for the house, no wise builder will lay his tooles under the house for the foundation of it: so that you may see from these three reasons, that though doctrines be excellent in their place, and for that end and use God hath appointed them, yet they cannot be the foundation of the Church. But if we look into 1 *Cor.* 3. 11. *Paul* tells us what is the foundation, in these words, *Other foundation can no man lay, than that which is, Jesus Christ*. Now, I desire you, and the Ingenuous Reader, to consider, whether it is his person or his doctrine, which all along in Scripture is called *Jesus Christ*, for that which is properly called *Jesus Christ* is the foundation of the Church; now if we take him for the foundation, which

 is

is indeed the foundation, and none other can be laid, then the Church shall never want a foundation: as in *John* the 8. 35. Christ saith of himself, *The son abides in the house for ever*: and therefore it shall never be unprovided.

Question. But some may say, upon what account is Christ the foundation of the Church, as in his Person?

Answer. Christ is the foundation of the Church in Person, upon this account, in that he is the first born of many Brethren, *Rom.* 8. 29. First in the Fathers love, the first fruits of them that slept; and first upon every account; and so the first lively stone in this spiritual building, which must needs be the beginning of this building, and the beginning of this building is the foundation of this building; and so you see Christ is the foundation or beginning of the Church, and none other can be laid; and he having three places in this spiritual house, is also said to be the chief Corner-stone, *Ephes.* 2. 20. And thirdly, he is also the head of this house, *Ephes.* 1. 22.

And so the wisdom and goodness of God doth most gloriously appear, in making choice of such a holy, perfect, durable and lovely lively stone, to be the foundation, cornerstone, and head of this house. Therfore take heed of putting Christ out of any of his places, and setting other things in his stead, for it is not a sleight matter to put any of the things of God out of their proper places. Now we have seen that these particulers, *Heb.* 6. 1, 2. cannot be the foundation of the Church, neither in respect of actions, nor doctrine; let us examin what those foundations, or principles are, *Heb.* 6. 1, 2. The Authour exhorts the *Hebrews* to leave the principles or foundation, which tearm foundation, explains what is meant by the tearm principles, *viz.* the beginning, for foundation is a beginning, leaving the beginning, may some say of what? why? saith the Author, according to *Mr. Tindals* translation, which you confess in your Book, page

the

the 74. is a plain translation, and I also in that place, *Heb.* 1, 2. Judge it to be the truest translation that ever I saw: for faith the Author, leaving the beginning of Repentance, of Faith, of Baptism, of Doctrine, of Laying on of hands, of Resurrection, and eternal Judgment; So that it is clear, that the Author doth not apply the tearm foundation, or beginning, to the whole worke of repentance, nor the whole work of Faith, nor to the whole work of any of the other five, but only the first steps or degrees of repentance, are here called foundation, or beginning, and so the first steps are degrees of all the rest: but if the tearm foundation or beginning, should here have been applyed to the whole work of Repentance, and so of all the rest, we must leave out the tearm *of*, and read it thus, therfore leaving the foundation Repentance, Faith, Baptism, Doctrine, Laying on of hands, Resurrection, and Eternal Judgment.

And if the whole sum of these should be the foundation, and the foundation so to be left, as to go on to perfection in degrees of higher doctrine and practice, and if that be true, which you say in the 23. page of your Book, that those six you call principles, are the sum of all the doctrine of the Gospell; then men leaving, as the exhortation counsells, those things which you say are the sum of all the doctrine of the Gospell, men are left uncapable of perfecting any thing in relation to doctrine or practice of a higher nature, for there can be none beyond the number all; But on the other hand, if we apply the tearm foundation or beginning, not to the whole work, but only to the first steps or degrees of repentance, and so of all the rest, then men are left in a full capacity to leave the first degrees, and to go on to perfection, as to what is behind: the teacher having laid the first steps or degrees of teaching, may pass from that, and go on by degrees, till he

 hath

hath perfected teaching, and so the practitioner also may leave the first steps or degrees of repentance, faith, & all the rest, and go on to perfection in the remaining degrees of repentance, with all the rest; we cannot begin and perfect repentance, faith, nor any of the rest, all at once.

For the Teacher in his first Sermon, may either expresly or implicitly, in the vertue of them, lay the first degrees of all sorts of teaching: as for instance, *Mark* 16. 16. There is a short sermon in these words; He that believes and is Baptized shall be saved.

Here may be said to be implicitly the first degrees of all sorts of teaching; but if the Teacher will perfect what he hath begun, he must by going on from one degree to another, expresly show, that to faith must be joyned faithfulness in all particulers, and to Baptism must be joyned mortification of sin, and resurrection to newness of life, or els, neither Faith nor Baptism will avail for salvation; and so the Practitioner may lay the first degrees of repentance, both internal and external, at his first conversion, but till he have done sinning, he cannot perfect the work of repentance: and secondly, though he may begin the work of faith, at his first conversion, yet till he be perfect in knowledge he cannot perfect faith: for knowledge must precede faith.

And thirdly, though he may begin Baptism: yet he cannot be said to have perfected it untill he hath quite mortified sin, and is wholly risen to newness of life.

And fourthly, though a Saint may begin his duty of sufferings, at his first conversion, ye he must daily take up the cross of Christ, and follow him towards perfection in sufferings, *Hebr.* 2. 10.

And fiftly, though a saint may begin faith to the resurrection and eternal Judgement, at his first conversion, yet he cannot attain to the perfect knowledge of, and faith in

them,

them, untill he be a very strong Christian indeed: as appeares from *Paul*, who was at that time past a babe in Christ, *Phil.* 3. 10, 11. where he desires to know Christ, and the power of his Resurrection, and the fellowship of his sufferings, being made conformable to his death, if by any meanes I may attain to the resurrection of the dead, not as though I had already attained, or, were already perfect; but I follow after it, &c.

So that you may see, that the attaining to perfection as to these particulars, is a task sufficient for the time of a Christian mans life: so you see what is here meant by leaving the principles or foundation, and what it is to go unto perfection, *viz.* To leave the beginning part of teaching and practice, and go on by degrees towards perfection in both.

In the next place, let us come to examin what sort or kind of subjection to laying on of hands, is meant in *Heb.* 6. 2. that we minde the parties spoken to, as subjectors to, and not Administrators of laying on of hands, I think it is granted on both sides: and that this subjection to laying on of hands, was not in relation to their receiving offices; nor in relation to their receiving healing, is out of dispute between you and I; For, it is not possible, that all the Church of the *Hebrews*, should receive Offices; neither is it likely, they were all sick, so as to have hands laid on them, to heal them; neither did they subject to that end, as to receive the extraordinary gift of the Holy Ghost; neither was it such a subjection to hands, as you plead for, *viz.* That Saints should have hands laid on them, meerly as considered Baptized believers, without respect had to office, or healing, or receiving the great gift the Holy Ghost; or suffering persecution from the hands of wicked men; because that subjection to hands, *Hebr.* 6. 2. relates to a doctrine of Christ, but this which you plead for, and use without respect

ſpect had to the forementioned things, was never taught by Chriſt nor his Apoſtles: *Ergo*, it is no kin to that, in *Hebr.* 6. 2. but if you ſay, it was taught in *Acts* 8. I anſwer, there was not one word expreſſed by way of teaching, in relation to any ſorts of ſubjection to laying on of hands, as I have formerly ſhewed; moreover, that laying on of hands *Acts* 8. was uſed to this end inſtrumentally, to give the Holy Ghoſt, as I have already proved at large.

And as your kinde of laying on, or ſubjection to laying on of hands, was never taught by Chriſt, nor his Apoſtles; neither did they ever give command for it: *Ergo*, it cannot be that ſpoken of *Hebr.* 6. 2. So ſeeing it cannot be meant of any of the former: Therefore it muſt needs be meant of ſubjection to ſuffering, from the perſecuting hands of wicked men, for theſe following reaſons: Firſt, becauſe upon that account Chriſt taught it, *Luke* 21. 12. *Matth.* 10. 38. *Marke* 8. 34. and upon this account *Paul* alſo taught it, 2 *Tim.* 3. 12. and ſecondly, upon this account, Chriſt commanded it, *Luke* 9. 23. *If any man will be my Diſciple, let him take up his Croſs daily, and follow me*; and ſo *Paul*, *Phil.* 1. 29. *It is given as in the behalf of Chriſt, not only to believe, but alſo to ſuffer for his ſake.*

And thirdly, becauſe upon this account, Chriſt, our Captain and Leader, was under it, *Matth.* 26. 67. *then did they ſpit in his face, and buffetted him, and others ſmote him with the palmes of their hands.*

And fourthly, it muſt needs be it, becauſe of the Greek tearm *Kiron*, which relates to him which inflicts puniſhment upon the Saints, which renders him in his ſo doing evill, wicked, or far worſe, as the tearm *Kiron* ſignifies.

And fiftly, ſubjection to ſuffer from the perſecuting hands of wicked men, muſt needs be intended *Hebr.* 6. 2. becauſe there is no other ſort of ſubjection to laying on of hands,

steps or degrees of, and to go on by degrees, as to the perfecting of the same work of subjection.

These reasons grounds alleged by me, to prove that that sort of subjection to hands, *Heb.* 6. 2. is meant of the Saints suffering persecution from the hands of wicked men, being well considered, I am sure will prove the truth of it, against all the reasons that can be brought to the contrary.

As touching subjecting as Officers, all the Saints are not in a capacity, nor in relation to healing, and as for that sort of subjection done in order to the receiving the Holy Ghost, it is begun and ended all at once, as is clear from *Acts* the 8. for we never read, that they never subjected more upon that account, and the same you affirm in your own Book, and though all the Saints are not in a capacity to leave the first steps or degrees, and go on to perfection in point of subjection, as to any of these three sorts, *viz.* in relation to Office, healing, and receiving the Holy Ghost, yet all the Saints are in a full capacity to leave the first degrees of sufferings, from the hands of wicked Men, and as occasion is offered go on to perfection, as their Captain and leader hath done *Heb.* 2. 10. so that you see, or at least wise may see, that it is clear that, that subjection to laying on of hands, spoken of *Heb.* 6. 2. must needs be meant of suffering persecution from the hands of wicked Men. First, because upon that account Christ and his Apostles taught it. Secondly, because upon that account Christ and his Apostles gave command for it. Thirdly, because upon that account Christ and his Apostles were understood. Fourthly, because the Greek tearm *Kiron* *Heb.* 6. 2. notes out unto us, that they who persecute Gods people, are evill and wicked men; and the last reason is not the least, it is because there is no other sort or kind of sub-

 jection

jection laying on of hands, which all the Saints are in a capacity to leave the foundation or beginning part of, and go to perfection to higher degrees of the same subjection; but it may be some may question, how all the Saints may be said to suffer by laying on of hands from wicked Men: seeing wicked Men by way of stripes do not lay their hands upon all the Saints.

Answer. Though it is true, it is not likely all the Saints should suffer stripes from the material hands of wicked Men, yet if the Saints suffer imprisonment, or death, or any other hurt by means of him, who it may be never touched them with his own material hands, they may be said to suffer from or under their hands, as in *Jer.* 26. 14. where you may see in the 8th. *ver.* that *Jeremiah* was apprehended and taken Prisoner, and in the 14. *ver.* he said unto them, *As for me, I am in your hands, do with me as it seemeth good unto you*; here you see, that *Jeremiah* tels them, that he was in their hands, which term hands implies nothing but that he was their Prisoner and under their custody, not that he could be properly said to be in one single hand, he speaking to many Men: And so *Acts* 12. 1, 2, 3. it is said, that *Herod* the King stretched forth hands to vex certain of the Church, and having killed *James* with the Sword, and he saw that pleased the *Iews*, he proceeded further and imprisoned *Peter* also.

From whence it is clear, that the Saints suffering from the power or wicked Plots of Men may be said to suffer from or under their hands, though their material hands never touch them; for no Man will conclude that *Herod* stretching out the hands of his Body could vex the Church, or that he killed *James*, or imprisoned *Peter* with his own material hands; but on the contrary, being set on work through malice, by his power commanded his ser-

vants,

vants to do it; so you see the Saints may properly be said to suffer under the hands of wicked Men, though they never smite them with their material hands; so you see this question is fully answered.

In the next place, I shall come to shew the weakness and unsoundness of those reasons you lay down against this subjection to laying on of hands *Heb.* 6. 2. to be meant of the same suffering persecution from the hands of wicked Men.

First you say it is very absurd, or strange, to think that Christian Men should be persecuted.

Answer. In these words you discover either Ignorance, or else unfaithfulness; for that I plead for was not persecuting, but to suffer persecution, therefore you discover unfaithfulness, in that you seem, as if this were the opinion of some, when I am perswaded you never heard any Man say it was his opinion, that Christian Men should be persecutors. Secondly, you discover Ignorance, because you mind those parties spoken to *Heb* 6. 2. as Administrators, whereas it is clear they were subjectors to, and not Administrators of laying on of hands in no sense at all, so that these words of yours, make nothing against the Saints subjection, *Heb.* 6. 2. to be meant of suffering persecution under the hands of wicked Men.

In the next place you say it cannot be so meant, because this laying on of hands *Heb.* 6. 2. particularly belongs to Christian Men in point of subjection, Let us leave the Doctrine in this say you, Saints are active, but in sufferings they are Passive, therefore say you, it cannot be meant such a sort of laying on of hands.

To which I answer, here you grant truth, which in your former words you seemed to deny it; in this reason you say it appertains to Christian Men in point of subjection; but

 when

when as you say it cannot be meant of sufferings, because they are exhorted to leave the Doctrine, and you say in this Saints are active, but in sufferings they are Passive, though in leaving the first degrees, & going on higher in som sense they may be said to be Active, yet Saints that have hands laid on them, upon what account soever it is, they are Passive, for they suffer others to do it, and therefore not Active, so that this confused reason makes nothing against its being meant of suffering persecution.

Your next reason, why it cannot be meant of such a kind of subjection to laying on of hands; because the Saints of God are often to suffer persecution for the Gospel, but as to the laying on of hands declared *Heb. 6. 2.* they are but once to undergo, as is evident from the precedent Scripture, let us go forth to perfection, and now no more lay the foundation.

Answer. In that you say the Saints are often to suffer persecution for the Gospel, it is true, and that serves to prove that which I affirm, *viz.* That Saints are to leave the beginning part of sufferings, and go on to perfection in them.

But whereas you say that Saints are but once to undergo that kind of laying on of hands, *Heb. 6. 2.* you plainly declare what you understand by leaving the beginning, & going on to perfection, *viz.* That the Saints should leave subjection to that sort or kind of laying on of hands, which you conceive to be first practized, and then go on to perfection in relation to the number of those sorts or kinds of laying on of hands which remain.

But that your opinion cannot be true upon this account, I thus prove, because though it is true, that all the Saints may subject to on sort of laying on of hands, *viz.* that of suffering persecution, its not possible all the Saints by

way

way of subjection, should perfect the number of sorts or kinds of laying on of hands, because all the Saints shall never subject as Officers, nor as sick parties, nor by way of receiving the extraordinary gift of the Holy Ghost.

And seeing this, therefore your opinion that Men should leave the beginning, or first sort, and go on to perfection as to the number of sorts that remain of laying on of hands, cannot be true, because it is not possible all the Saints should do it; and as it cannot be true upon your account to leave the first, and to go on to perfection as to the number of sorts of laying on of hands, on the other hand it both may and must be true, from *Heb. 6. 2.* that Saints are to leave the first steps or degrees of subjection to one single laying on of hands, and go on to perfection in the remaining degrees of the same subjection, to one and the same sort of laying on of hands, which will hold true in the case of suffering persecution, and not in any other, as I have already proved.

Ben. His third reason against subjection to laying on of hands, *Heb.6.2.* to be meant of suffering persecution, is, because the laying on of hands, we here contend for it is a principle of Christs Doctrine, whereas contrary ways for wicked to persecute the Saints is a principle of the Devils Doctrine.

Tho. Answer. See how confused your own reasons render you in your opinion; for in the beginning of your foregoing reason, you confess that the laying on of hands, *Heb.6.2.* peculiarly belongs to Christian Men in point of subjection, and yet in this your third reason, have turned the Case quite contrary, in that you seem to note out unto us, that those parties instructed by the Doctrine of Christ, *Heb. 6. 1, 2.* were layers on, and not subjectors to laying on of hands.

But if you agree with me, that the parties instructed by the Doctrine of Christ, *Heb.6.2.* were subjectors to, and not layers on of hands, as that you must do, except you can prove all the Church of the *Hebrews* to be Administrators.

So that Christ teaching the Saints to suffer for the Gospel, though it be from or under the hands of wicked Men, is no point of the Devils Doctrine, but of his own, and you have deceived your self, because in this your third reasons you seem to apply this point of Christ, teaching to layers on, and not to subject to laying on of hands.

So that you may clearly see the weakness, and unsoundness of all these reasons you have rendred against my opinion from, *Heb. 6. 2. viz.* that subjection to laying on of hands there held forth, is meant of the Saints suffering persecution from the hands of wicked Men for the Gospels sake; But again Master *Fisher* denyes that it is meant of the Saints suffering persecution from the hands of wicked Men; because saith he, it is included in the Doctrine of Baptisms, and therefore would be confusion and a tautology to express it over again under the tearm Laying on of hands.

Answer. Because I would have no objection unanswered, I shall say something to this subtle reason, and first it is improper to apply or call Baptism, or any of the other five by the name of Doctrine, as will appear, because there must be a clear distinction put between Doctrine or teaching matter; onely which comes from God, and the thing taught, which on the Creatures part is to be performed: For Repentance, Faith, Baptism sufferings for the Gospel, Faith in the Resurrection and general Judgement being the Creatures actions, performed either internally or externally, being capaciated thereto by vertue

of

of the doctrinal or teaching matter, which comes from God, must needs be improperly called Doctrine, and therefore Master *Tindal* in his Translation, sets down the tearm Doctrine; which our common Translations apply to be Baptism, as a distinct thing by it self, between Baptism and laying on of hands, *Heb.* 6.2. and so partly Baptism and laying on of hands, which you so often tell us follows next in order the one to the other, so that you may see how improper it is to call Baptism, or any other action of the Creature by the name of Doctrine, seeing it belongs onely to the Creators teaching, and not to the Creatures action, In the next place Master *Fisher* reading it Baptisms *Heb.* 6.2. in the Plural number is not like to be true. 1. Because most of the Greek Copies, if not all, and many of our common Translations, and Master *Tindals*, which is one of the antients, plain, and soundest Translations, we find, read it Baptism in the singular number.

Again to read Baptism, *Heb.* 6.2. in the Plural, cannot be right, because it cannot be proved that all the Church of the *Hebrews* to whom this was spoken, were either Baptized with sufferings, or with the Spirit, that they were not Baptized within or under sufferings is clear, because the Baptism of sufferings consists of an over-flowing, or an over-whelming measure of sufferings, which many, if not all times takes in death it self, as for instance the two Sons of *Zebedee*, and also Christ himself, *Luke* 12. 50. where saith he, But I have a Baptism to be Baptized with, and how am I pained till it be accomplished.

From whence its clear, that every degree of sufferings is not the Baptism insuffering; because Christ had suffered very many things before he spake these words, and yet he saith, he had his payning or streightning Baptism

to

to be Baptized with still, so that every degree of sufferings is not the Baptism in sufferings.

But as the tearm Baptism signifies in all cases, so it must be an over-flowing, or an over-whelming measure, which renders a Man Baptized with sufferings, with which measure of sufferings it cannot be proved, that the Church of the *Hebrews* were all Baptized; for though they had suffered great afflictions, yet it was no other than what Christ had suffered before he begun his Baptism of sufferings, *viz.* to be made a mocking stock.

And as it is in the case of being Baptized in sufferings, so it is in the case of being Baptized in or with the Spirit; for every degree of receiving the Spirit, will not render a Man Baptized with the Spirit, as is clear from *Acts* 1. *ver.* 5. where in the 4. *ver.* Christ commanded his Disciples not to depart from *Jerusalem*, but wait for the promise of the Father, which saith he ye have heard of me.

And then in the 5. *ver.* saith, *John truly Baptized with water; but ye shall be Baptized not many days hence.*

Where we may observe, that the Disciples here spoken of too, were not yet Baptized with the Spirit; for if they had, it need not be promised to be dispensed upon them a few dayes after.

And though they had not the Baptism of the Spirit when these words were spoken to them, yet they received so much of the Spirit, as that they were true believers, true converts born of the Spirit, which render Men capable of Salvation, able to cast out Devils, and to heal all manner of sickness and diseases, *Mat.* 10. 1. and yet not Baptized with the Spirit.

So that you see every degree of receiving the Spirit, is not the Baptism of the Spirit; but it must be such an over-flowing measure of the Spirit, whereby a Man is able by

an

an immediate power to speak all Languages, as appears from *Acts* the 2. *ver.* 2, 3, 4. compared with *Acts* the 1. *v.* 4, 5. Where *Acts* the 1. *v.* 5. it was promised to be given to them a few days after, and in *Acts* 2. being some days after, you see it was given; and also it was, *viz.* a power to speak with tongues, which all beleivers in those days were not able to do, as is clear from 1 *Cor.* 12. 29, 30.

So that we may see from these grounds which I have laid down, how at that time not any of those spoken to, *Heb.* 6. 1. 2. were Baptized in sufferings.

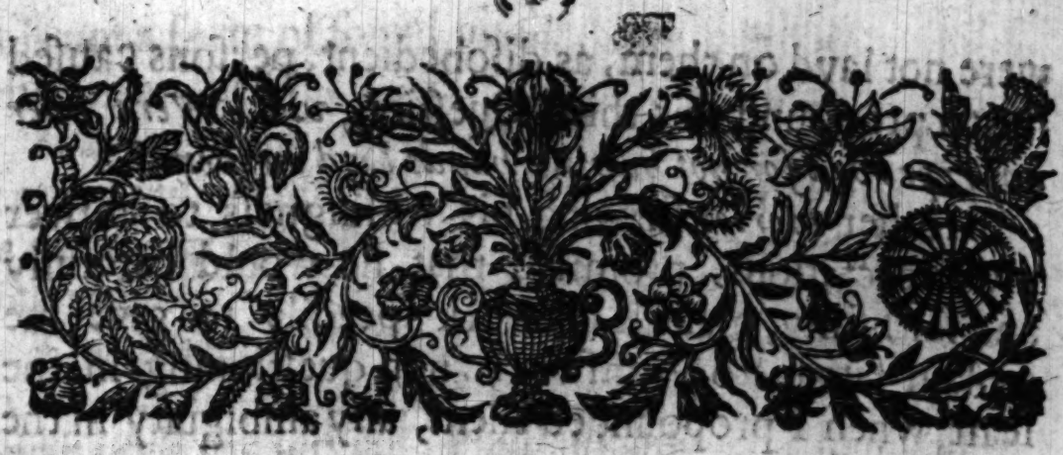
Neither is it likely they could all speak with tongues, and so not be Baptized with the *Spirit*; so that Master *Fisher* reasons against that subject to laying on of hands, *Heb.* 6. 2. to be meant in the case of suffering persecution for the Gospels sake, grounded upon that text, reading Baptism in the Plural is quite taken of, and he that well considers what I have spoken in this Book, may see the weakness and unsufficiency of all the grounds he hath alleaged by his laying on of hands.

And also here is discovered the mistakes of those who put no difference between, to be Born of the *Spirit*, and to be Baptized with the *Spirit*; which fits Men to Preach the Gospel to all Nations; which was the special end of that gift, as appears from *Luke* 24. 49. compared with *Acts* the 1. *ver.* the 5. Chap. 2. *v.* 4.

Thus with as much moderation and tenderness as I could, and not let you suffer, I have answered to the substance in what is contained in your Book, I might have been larger; but that I think I shall be forced again to put Pen to Paper, as in relation to this thing, I intreat you and all others who it may concern, not to slight or condemn any

thing that is here spoken of, till you have often read and well considered it, and if God shall have used me as an Instrument to speak convincingly to the consciences of any, I desire that they will give God the Glory, and strive to learn that heard lesson of Self-denyal.

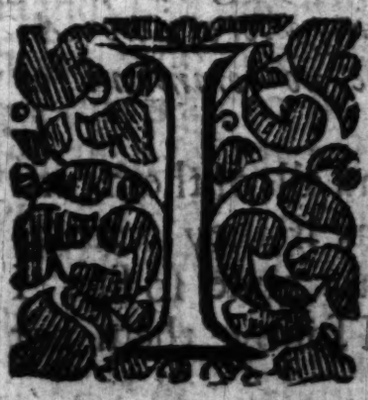
FINIS.



ROBERT EVERARDS

Three QUESTIONS.

About laying on of hands, and the grounds why he propounded them to Benjamin Morley, *and his Answers, with* Everards *Reply.*



Hearing Brother *Morley* pleading *Ev.* for laying on of hands, as the duty of all Baptized Believers, I took an occasion to confer with him, and propounded this Question, *viz. Were ever any commanded to have hands laid on them?* And because Brother *Morley* would not Administer laying hands upon any Baptized believers, unless they did aske, demand or require it, provoked me to propose this second Question, *viz. Did ever any desire hands to be laid on them?* And insomuch that the said *Morley* did reprove many because hands

were not layd on them, as disobedient, persons caused me to propound this third Question, *viz. Were ever any reproved for not having hands layd on them?*

Brother *Morley* shewing his willingness to answer my expectations, promised that he would carefully and faithfully, make it his work speedily to give me a plain satisfactory answer; not questioning in the least, when I propounded them, any ambiguity in the Questions.

Everards First Question, and *Morlyes* Answer.

Ev. Quest. 1. WAs ever any commanded to have hands laid on them?

M. Ans. *You must lay aside your practice of laying hands on Church Officers; or your question, seeing there is no Agreement between them, and you have no command for your practice.*

Ev. Reply. Here are three things asserted, and all of them turn their backs against this Question, as if they were afraid to Face it; and seeing they are gone so far, I shall desire to be excused, though I follow them not at this time.

You further say, we have but a bare example or two for our practice, for laying hands on Church Officers.

Ev. Reply. If we had no example at all, what were it towards your answering the Question in Hand?

Brother forbear calling them bare examples; for

it is not a form of ſound words, this is another going aſide from the Queſtion.

I can prove our practice by a command, or equal to a command; but in caſe I could not, yet could I prove it to every ones underſtanding, that we have more ſubſtantial grounds in Scripture for our practice then you have. Mor.

This is a very fair flouriſh, and I intend to call you to account for it, but now I cannot attend it; becauſe I wait upon the ſervice of the Queſtion, and cannot ſee you move as yet towards it. Ev. Reply.

Who ever demanded Hands to be laid on them? Ev. 2. Queſt.

If you look upon the Queſtion as abſolutely neceſſary, then muſt you apply it to your practice, and ſo look at home. Mor. Anſ.

The neceſſity of my propounding theſe three Queſtions to you, I have declared and made it appear, That they are more properly belonging to your practice then unto ours, Becauſe you command Men and Women to have Hands laid on them, and expect them to demand the ſame, and reprove them for not having Hands laid on them; but we do not ſo to Church Officers who have hands laid on them, therefore the queſtions are to be ſent to you, and not to us, yet you ſhall ſee my willingneſs to anſwer you, although you forbear to anſwer me. Ev. Reply.

Was ever any reproved for not having Hands laid on them? Ev. 3. Queſt.

Truly it is hard to proove that any refuſed to have hands laid on them, becauſe it is ſuppoſed there were not ſo many diſobedient perſons in thoſe dayes. Mor. Anſ.

I would you had ſpoken plainly, ſaying, That you did know, or you did not know; you ſay you judge there were not ſo many diſobedient perſons in thoſe Ev. Reply.

dayes

dayes; but that which you ſhould have proved (if you could) was, that there were any perſons diſobedient to laying on of Hands, then would I have granted, they were capable of reproof. So you have ſtrayed from the Queſtion ſtill Brother; you promiſe a ſecond manner of anſwering my Queſtions (that is) by laying down Arguments, ſaying, they ſhall be honeſt, although plain.

Ev. Reply. The plainer the honeſter; but I am reſolved to queſtion their plainneſs, but not in the leaſt the honeſty of the maker.

Ev. Queſt. 1. Was ever any commanded to have Hands laid on them?

Mor. Arg. 1. *If the whole Church of the Hebrews are bid not to lay again the foundation of the firſt principle of the Doctrin of Chriſt, and laying on of hands is one: Then they were under the laying on of hands, but the former is true, therefore the latter followeth.* Heb. 6. 1, 2.

Ev. Reply. All that this Argument doth undertake to prove is, that the whole Church of the Hebrews were under laying on of hands.

Brother you were pleaſed to ſay, that you were young in Logick, and ſo am I, yet I know you ought to have taken in the termes of the queſtion; but you have left out the principle (to wit) commanded, which is the very life of the queſtion; ſo this Argument doth not ſpeak plainly to my queſtion, which is, were ever any commanded to have hands laid on them?

Mor. Arg. 2. *If the whole Church of the Hebrews were under laying on of hands, as a principle of the Doctrine of Chriſt, then they were under it by a command, or without a command: but the whole Church of the Hebrews were not under it, without a command, therefore by a command.*

This

This Argument hath not taken into it what the other was blamed for omitting, *viz.* the Phrase, commanded, so these two Arguments speak not to the Question in hand. *Ev, Reply.*

If laying on of hands upon Baptized Believers, is called a principle of the foundation of the Doctrine of Christ, and laying on of hands upon Church Officers is no where called so: then laying on of hands, ought to be practised by all Baptized believers: but the former is true; Therefore the latter will follow. *Mor. Arg. 3.*

I deny your conclusion upon the premises, That laying on of hands ought to be practised by all believers, or upon any other premises or *medium*; and when you can prove upon any Scripture account, that all Baptized believers ought to practise laying on of hands, then will I confess my ignorance; therefore I desire to hear from you speedily, Good Brother fail me not, if you can make it appear. *Ev. Reply.*

If there be a command to lay a compleat foundation, and laying on of hands is part of this compleat foundation, then there is a command that Baptized believers have hands laid on them: but the former is true; therefore the latter followeth. *Mor. Arg. 4.*

That which this Argument laboureth to maintain is, that there is a command that Baptized believers should have hands laid on them, you have not minded the state of the question in this Argument, neither Brother, I pray you take in that tearm (commanded) in your next answer, or give me your reasons why not. *Ev. Reply.*

Was ever any commanded to have hands layd upon them. *Ev. Quest.*

To prove that Baptized believers were commanded to have hands layd on them. *Mor. Arg.*

If

If laying on of hands upon believers be an oracle of God, and that oracles and commands are all one:

Then Baptized believers are commanded to have hands laid on them:

But the former is true, and the latter followeth.

Ev. Whether laying on of hands upon Baptized beliefvers, be an oracle of God, never was my question; but was ever any commanded to have hands laid on them? which you are pleased to call a question full of ambiguity and darkness, and I look upon this question to be very plain and pertinent to be propounded to you or any others, who Preach this Doctrin, *viz.* That all Baptized believers are commanded to have hands layd on them; and I demanded of you where I shall read that, where ever any were commanded to have hands layd upon them, by God or our Lord Jesus Christ, or any of the Prophets or Apostles, or Disciples of Jesus Christ, so much in vindication of the plainness of the question. Truly Brother I judge that if thou couldst have found any president or command in Scripture, that thou wouldst have shewn thy love so far, where I might have read it; but because you had none, therefore thou betookest thy self to this dark way of unwholesome Logick, which is neither sound for matter nor form, as may appear by your Argument, considered by any rational man.

Reply.

Ev. What if I should grant that laying on of hands was, or is an oracle of God, yet I cannot grant that oracles and commands are all one; but if I should grant that oracles and commands are all one, yet that would not prove, that Baptized believers were commanded to have hands laid on them; nor do I deny that Baptized believers had hands laid on them, but grant that many had laying on of hands upon severall accompts

counts, and yet I do not read that any of them was cõmanded therto, but those that were the Administrators were commanded; having suitable Subjects as diseased persons, *Acts* 5.18. *And laid their hands on the Apostles, and put them in the common prison*, Mark 16. 18. *They shall take up Serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover*. But, *Acts* 4.3. *And they laid hands on them, and put them in hold unto the next day; for it was now eventide*. Some laid on hands without command, and the Subjects in both places were passive, having nothing commanded at their hands; & yet both these oracles, of God, Words, or Sayings of God; and I hope you so agree with me, that the Words of God are the Oracles of God; and there are many words of God, which are no commands, as his words of promises and prophesies; metaphorical and parabolical speeches, blessings and cursings, of salvation and condemnation, &c. which all men are bound to credit the truth thereof, because they were made manifest by the Spirit, which is the oracle of God; so all the laying on of hands mentioned in Scripture, I also credit the truth thereof, yet they do not oblige me to practise the same, as in *Mat.* 18.28. *But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence, and he laid hands on him, and took him by the throat, saying, Pay me that thou owest; the servant therfore fell down, & worshipped him, saying, Lord, have patience with me, and I will pay thee all*. Mat. 18.26.5. *And whoso shal receive one such little Child in my Name, receiveth me*. Acts 4.3. *And they laid hands on them, and put them in hold unto the next day; for it was now*

 eventide.

eventide. Nor any other Baptized believer; but yet if hands should be layd upon me or any other Baptized believer, we ought to suffer it, as patiently as those that left us examples to follow them.

Again, I read that our Lord Jesus layd on hands on all, that came or brought unto him, and healed them, *Luke* 4.40. *Now when the Sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them.* I look on this to be an Oracle of God, which I am not commanded to do, but to observe and credit that it was done. Also there is another Oracle of God, which relates to laying on of hands, which was a beginning Doctrin to a Christian man before Baptism, *Acts* 9. 17. 18. *And* Ananias *went his way, and entred into the house, and putting his hands on him, said, Brother* Saul, *the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediatly their fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was Baptized.* Which Oracle is not commanding to others; so Oracles are not all Commands, though Commands of God are Oracles; hereby I have discovered the *major* part of your Argument to be unsound.

Now here is my Argument in confutation of yours.

If Oracles and Commands be not all one; then by your own Argument Baptized Believers are not commanded to have hands laid on them; but Oracles and Commands are not all one, as I have already proved, and for further proof, look 1 *Kings* 6. 5, 16, 19, 20, 21, 22, 23, 31. *And against the wall of the house*

 he

he built Chambers round about against the walls of the house round about, both of the temple, and of the Oracle: and he made Chambers round about. And he built twenty Cubits on the sides of the house, both the floor and the wall with boards of Cedar, he even built them for it within, even for the Oracle, even for the most holy place. And the Oracle he prepared in the house within, to set there the Ark of the Covenant of the Lord. And the Oracle in the forepart was twenty Cubits in length, and twenty Cubits in breadth, and twenty Cubits in the height thereof: and he over-laid it with pure Gold, and so covered the Altar, which was of Cedar. So Solomon *overlaid the house within with pure Gold: and he made a partition by the Chains of Gold before the Oracle, and he overlaid it with Gold. And the whole House he overlaid with Gold, untill he had finished all the House: also the whole Altar that was by the Oracle, he overlaid with Gold. And within the Oracle he made two Cherubims of Olive tree, each ten Cubits high. And for the entring of the Oracle, he made Doors of Olive tree: the Lintell and side posts were a fifth part of the wall.* 1 Kings 7. 49. *And the Candlesticks of pure Gold, five on the right side, and five on the left, before the Oracle, with the Flowers, and the Lamps, and the Tongs of Gold.* 1 Kings 8.6.8. *And the Priests brought in the Ark of the Covenant of the Lord unto his place, into the Oracle of the House, to the most holy place, even under the wings of Cherubims. And they drew out the staves, that the ends of the staves were seen out in the holy place before the Oracle, and they were not seen without: and they are unto this day.* 2 Chron. 3.16. *And he made Chains, as in the Oracle, and put them on the heads of the pillars, and made an*

 hundred

hundred Pomegranates, and put them on the Chains. 2 Chro. 5.7.9. *And the Priests brought in the Ark of the Covenant of the Lord unto his place, to the Oracle of the house in the most holy place, even under the wings of the Cherubims. And they drew out the staves of the Ark, that the ends of the staves were seen from the Ark, before the Oracle, but they were not seen without: And there it is unto this day.* Again, if Oracles and Commands were all one by the text, which you urge: *Acts* 7: 38. *This is he that was in the Church in the wilderness with the Angel, which spake to him in the mount* Sina, *and with our Fathers: who received the lively oracles to give unto us.* Yet there is not a word exprest nor implicated about laying on of hands, which commands were prohibitions, forbidding the people to do, most part consisting in Negatives; Brother let me tell you, that a lame Argument produceth an unstable consequence, which cannot prove a command of God; Remember the words of *Peter* 1. 4. 11. *If any man speak, let him speak as the Oracles of God: If any man Minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.*

Mor. Arg. 2. *If the Oracles of God are to be obeyed aswell as the commands of God:*

Then Oracles and commands are all one.

Ev. Ans. My question was not whether Oracles ought to be obeyed aswell as Commands, nor whether Oracles and Commands were all one, but my question was and is, whether ever any was commanded to have hands layd upon them, therefore you trouble your self with impertinent Arguments; Therefore Brother

ther direct me but to one text in Scripture, where any one was commanded to have hands layd upon them; & I shal accept it for satisfaction, without which all the Arguments in the world will not satisfie me: For my Faith is not to stand upon the wisdom of man, if there were any in this Argument, but upon the power of God which is his word; as for your indeavouring to prove that Oracles and Commands are all one, I have sufficiently answered and denyed before; I do believe that *Moses* was obedient to the Oracle, of God, when he smot the Rock and divided the Sea with his Rod; the Walls of *Jerico* fell down in obedience to the Oracle of God; and *Joseph* when he fled with *Mary* and her Child into *Egypt*, which are now not obeyable, and some Oracles were obeyed against mens wills, or compulsive, as that of *Zachary* when he was struck dumb, And *Paul* in obedience to the Oracle of God cast out Divels, who were obedient to his commands, which others going to do, having not a command, were overcome by the evill Spirit, *Acts* 19. 11, 12, 13, 14. *And God wrought special miracles by the hands of* Paul. *So that from his body were brought unto the sick, Handkerchiefs, or Aprons, and the diseases departed from them, and the evill spirits went out of them. Then certain of the vagabond Jews, Exorcists, took upon them to call over them which had evill Spirits, the Name of the Lord Jesus, saying, We adjure you by Jesus, whom* Paul *Preacheth. And there were seven Sons of one* Sceva *a Jew, and chief of the Priests, which did so.* And *Peter* and *John* in the 8. of the *Acts* and the 18. *And when* Simon *saw that through laying on of the Apostles hands, the Holy Ghost was given, he offered them money.*

hundred Pomegranates, and put them on the Chains. 2 Chro. 5.7.9. *And the Priests brought in the Ark of the Covenant of the Lord unto his place, to the Oracle of the house in the most holy place, even under the wings of the Cherubims. And they drew out the staves of the Ark, that the ends of the staves were seen from the Ark, before the Oracle, but they were not seen without: And there it is unto this day.* Again, if Oracles and Commands were all one by the text, which you urge: *Acts* 7: 38. *This is he that was in the Church in the wilderness with the Angel, which spake to him in the mount* Sina, *and with our Fathers: who received the lively oracles to give unto us.* Yet there is not a word exprest nor implicated about laying on of hands, which commands were prohibitions, forbidding the people to do, most part consisting in Negatives; Brother let me tell you, that a lame Argument produceth an unstable consequence, which cannot prove a command of God; Remember the words of *Peter* 1. 4. 11. *If any man speak, let him speak as the Oracles of God: If any man Minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.*

Mor. Arg. 2. *If the Oracles of God are to be obeyed aswell as the commands of God:*

Then Oracles and commands are all one.

Ev. Ans. My question was not whether Oracles ought to be obeyed aswell as Commands, nor whether Oracles and Commands were all one, but my question was and is, whether ever any was commanded to have hands layd upon them, therefore you trouble your self with impertinent Arguments; Therefore Brother

ther direct me but to one text in Scripture, where any one was commanded to have hands layd upon them; & I shal accept it for satisfaction, without which all the Arguments in the world will not satisfie me: For my Faith is not to stand upon the wisdom of man, if there were any in this Argument, but upon the power of God which is his word; as for your indeavouring to prove that Oracles and Commands are all one, I have sufficiently answered and denyed before; I do believe that *Moses* was obedient to the Oracle, of God, when he smot the Rock and divided the Sea with his Rod; the Walls of *Jerico* fell down in obedience to the Oracle of God; and *Joseph* when he fled with *Mary* and her Child into *Egypt*, which are now not obeyable, and some Oracles were obeyed against mens wills, or compulsive, as that of *Zachary* when he was struck dumb, And *Paul* in obedience to the Oracle of God cast out Divels, who were obedient to his commands, which others going to do, having not a command, were overcome by the evill Spirit, *Acts* 19. 11, 12, 13, 14. *And God wrought special miracles by the hands of* Paul. *So that from his body were brought unto the sick, Handkerchiefs, or Aprons, and the diseases departed from them, and the evill spirits went out of them. Then certain of the vagabond Jews, Exorcists, took upon them to call over them which had evill Spirits, the Name of the Lord Jesus, saying, We adjure you by Jesus, whom* Paul *Preacheth. And there were seven Sons of one* Sceva *a Jew, and chief of the Priests, which did so.* And *Peter* and *John* in the 8. of the *Acts* and the 18. *And when* Simon *saw that through laying on of the Apostles hands, the Holy Ghost was given, he offered them money.*

wey. And *Simon Magus* would have practised the same, but was not capable thereof; so that you may see that all the Oracles of God are not to be obeyed, nor those that are to be obeyed, all men are not capable of, nor injoyned to, but *Peter* and *John* were injoyned thereto, and had sinned if they had not done it, they knowing their duty did no more dispute the laying on of hands, no more then they did their praying for them; so that I find that the obedient Servants of Christ, did their works answerably to gifts received, yet I do not find that the Apostles did require any thing at their hands: therefore I think it strange, that others now should take on them, more then what they have warrant for in Scripture, which is the very ground of my question, *viz.* Was ever any commanded to have hands laid on them? which you are pleased so much to evade, with so many deformed Arguments.

Morlyes Argument to prove that all Baptized believers were commanded to have hands laid upon them.

Mor. *That which was commanded of God as the beginning part of a Christian mans practise, that concerns all men aswell as some.*

But laying on of hands on Baptized believers is commanded of God, as the beginning part of a Christian mans practise, Heb. 5. 12. *For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the Oracles of God, and are become such as have need of milk, and not of strong meat.* Heb. 6. 1, 2. *Of the Doctrin of Baptisms*

and

and of laying on of hands, and of resurrection of the dead, and of eternal judgement. And this will we do if God permit. Therefore it concerns all believers as well as some.

Everards Answer.

Brother, you were pleased to tell me, that you will prove more then I desired, my question being onely, Whether any were commanded to have hands laid on them? and you undertake to prove that all Baptized persons were commanded to it, and that (you say) was more then you had need to have done, and I say so too, and more then you have done, for you have not so much as taken in the tearms of your own assertion in your *major*, *minor*, nor conclusion; It is therefore time for you to leave of Sylogistical Arguments, unless you had more skill to manage them. Brother, when you sent three questions to me, I answered you plainly and punctuall.

1. The first being, Whether Church Officers were commanded to have hands laid on them; my answer was, I never read that they were.

2. Secondly, Whether Church Officers ever commanded hands to be laid on them; I answered, I never knew that any did.

3. Thirdly, Whether Church Officers were reproved for not having hands laid upon them; my answer was, I never knew they were.

Brother, I expected as plain dealing at your hands; but how much I am dismist of my expectations, I leave to your consideration and the Reader.

Were ever any demanded hands to be laid on them? *Ev. 2. Quest.*

If washing the Saints feet is a duty to be performed by one *Mor. Arg.*

one to another, although we find none demanding it, then laying on of hands is to be performed by one to another, although none demand it: but the former is true, therefore the latter.

Ev. Reply. The question is not whether laying on of hands be a duty to be performed one to another, as it is the duty of Saints to wash one anothers feet, although not demanded; but I crave leave to tell you, that I am misinformed in three things concerning your practise, if you hold the Administration of washing the feet of each other so equivalent, as that your practice of laying on of hands, for in that every one is an Administrator, as much as the other, so is it in point of feet washing, and you do not authorize Women as Administrators in the laying on of hands; if you do, that's the second thing I was ignorant of; thirdly, I had verily thought you had not prohibited the laying on of hands upon any, but those that did desire it, or demanded it, so much was I mistaken, if you be true to this Argument.

Ev. 3. Quest. Were ever any reproved for not having hands laid on them?

Mor. Arg. *If you cannot make it appear, that any in the days of Christ and his Apostles, did refuse to have hands laid on them, then am I not to prove, that any was reproved for not having hands laid upon them; but you cannot prove the former, therefore I am not to prove the latter.*

Ev. Reply. Why? what although I could not or cannot prove the former, shall that be any hinderance to you Brother, to answer my expectation (*viz.*) whether you knew of any reproved or not; it was yea or nay that I desired, and not that you should prove that which you

you knew not of, therefore you need not to have framed an Argument, to prove what you are not to prove.

If laying on of hands be a duty injoyned next in order unto Baptism, then Men and Women may be reproved for the neglect of it.

But the former is true, Acts 8. 12. *But when they beleeved* Philip, *Preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were Baptized, both Men and women.*

Therefore the latter followeth.

I deny two things in your *Minor.*

1. That laying on of hands is a duty injoyned next in order unto Baptism. Secondly that it was practised next in order unto Baptism; and your tearms are full of ambiguity, for when you say it ought to be practised, you do not declare, that all should be practisers, if you do so mean, what ought they to do on whom hands are to be laid? Again you indeavour to prove, that if they neglect, they may be reproved; that's granted, but first you are to prove what is their neglect.

I have been accounted a disobedient person by those that practise the laying on of hands, and I call God to record this day, that there is not one Man living, that ever informed me, what I should do in order thereunto, by any example or word of Command in Holy Scripture, though I have often seriously required it. And when Circumcision was at any time omitted to the Subjects, which were capable of it.

The Infants were never accounted disobedient, but the Administrators, although it was an Oracle of God.

So then the proving of it to be an Oracle of God, will not prove the Subjects to be commanded.

Now therefore Brother *Morley*, if there be any sin of omission in point of laying on of hands, it must of necessity be found in the Administrators, or in the Subjects on whom hands are to be layd; Therefore whosoever will find out a sin of this nature, *viz.* neglect of duty must go to the Law and to the Testimony; for where there is no Law there is no transgression.

Now that there was ever any Law given unto the subjects unto whom hands are or were to be layd, or example, then a passive deportment, whether by good men in that point of cure or receiving the Holy Spirit, or that of Church Officers, and also the Doctrine that Christ taught his servants, *to be patient when wicked men layd their hands on them*, as our beloved Brother *Morice* hath largely discovered.

Now when St. *Paul* had hands laid on him for the receiving of his sight, which was the beginning Doctrine to him as a Christian man, as also for the receiving the Spirit, he was simply passive, having required no such thing, neither do I believe any such thing was Preacht unto him, before it was practised upon him, therefore if they had not laid hands upon him, the sin must have laine at their own Dore, and St. *Paul* unblameable in that point, for the omission could not have been on his part, nor never was charged upon any subject capable to have hands laid upon them. Neither by Christ nor his Apostles. Again you say laying on of hands is a beginning Doctrine next after Baptism, although apparent and as clear as the Sun at Noon-day, that the Apostle *Paul Acts* the 9. 17. 18. had hands laid on him, for

those

those purposes before he was Baptized.

Also you stand to maintain laying on of hands, the next Ordinance to be administred after Baptism, there you are mistaken as in *Acts* the 8. 15. you may read, that the Ordinance of prayer was Administred for for them, betwixt Baptism and laying on of hands, also many other mistakes are among you, about the ends of laying on hands, which when I consider, I do not wonder why you deny us Communion, but rather wonder how you can have Communion one among the other. When you are thus devided.

First one lays on hands as a stating in a founding on and confirming of all Church Members others to innitiate them into fellow-ship; And some have hands laid on them to strengthen the Graces received, and sometimes for that Spirit which never yet hath been received by them, others have hands laid upon them as an Oracle of God, taking no notice of any end; and yet none of these may have hands laid on them, unless they do, that which they have no example for in Scripture, *viz.* To desire hands to be laid on them, now if any had ever desired it at all, there had been some ground for that practise; but seeing there is not, it is an unwarrantable Injunction, and I do marvail why Christian men (such as your self) should take upon you to judge any man or woman to be uncommunicable, who are Baptized according to Gospell order; and that are willing to do any thing that you, or any other, can give them a plain example for in the Scriptures, recorded to be the mind and will of God, I will say with the Apostle the 1 *Cor.* 4. 6. ver. Let no man presume above what is written: and with *Romans* 15. 15. where the Apostle saith, I

will

will not dare to do any thing which Christ hath not wrought by me to make the Jew or Gentile obedient by word or deed. But there is no Rule in Scripture why I, or any other man should omit prayer for a people, although they do not desire it, so if you judge that laying on of your hands be your duty, there is no rule why you should forbear although they do not desire it; and if I were of your judgement, that hands ought to be laid on all Baptized Believers, then should I not dispute the question, whether they desire it yea or no but do it.

FINIS.

ERRATA.

PAge 3. line 11. for beginning read being for blame r. blows. l. 22. for three r. third p. 22. l. 11. for such r. substance l. 30. for you r. I p. 32. l. ult. r. on of hands, that the Saints are in a capacity to leave the first steps or, &c. p. 33. l. 30. for understood r. under it p. 39. l. 6. partly for r. parts p. 41. l. 13. for subject r. subjection l. 19. for by r. for l. 27. for you r. touch. These mistakes are in *Mr. Martis* Book which are sometimes joynt to Capt. *Everards*.

The Perfect Diurnall

OF SOME PASSAGES and PROCEEDINGS Of, and in relation to, the ARMIES IN ENGLAND, SCOTLAND, and IRELAND.

Licensed according to the direction of the late Act for Printing.

From Monday May 14. *to Monday* May 21. 1655.

London, Printed by *Francis Leach*, at the Faulcon in Shope-lane.

Beginning Monday May 14.

His day came Letters from *Scotland*, *Dalkeith* May 8. which speak the contrary of *Middletons* being taken, as some Letters mentioned last week and that for certain he is gone beyond Seas. Maj. Gen. *Dyet*, and Commissary General *Drummond* sue for Passes to go beyond Seas; but they must first give good round security for their peaceable living, their departure out of the Commonwealth within 5 weeks, and not returning without leave from his Highnesse. The Marquesse of *Argyle* was here yesterday, and will be again to morrow.